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the jurists of to-day. He says: binding force over men's actions, and hence practical significance, can be ascribed not to any divine or philosophic right, but only to a right that is human, positive, created and recognized by ourselves, and therefore enforceable. But a general, international establishment of right by means of law or contract is with the animal world an impossibility, and this the author himself recognizes. The whole matter really turns upon the question, What right has the state to limit the liberty of the individual by laws for the protection of animals? Bregenzer says, animals have a right to protection. The ground of this protection is not humanity's interests, but directly the interests of the animals themselves. The answer as to which position is correct,—Bregenzer or our jurisprudence which will not agree to this,—depends very much upon what is understood by "right." If one takes this conception in the sense given it by jurists, one cannot easily allow that a cat, for example, has the right to demand that it shall not be tormented. If one, however, takes the conception in a wider and more comprehensive sense as justice, and also takes the company of those subject to right in a wider sense, as including animals, then we can indeed say: in the kingdom of nature all living things have an equal right to existence, man no more than any other being. Such an assertion has a deep *moral* truth. But "right" signifies here something broader than is ordinarily understood by it. In tracing out the consequences of this view, Bregenzer does not go far in other respects; he only asks that our laws for the protection of animals be made stricter.

Bregenzer's book may be heartily recommended to all who interest themselves in the animal world, to all who have a warm heart for our fellow-occupants of the earth who are not human; every student of ethics will find much stimulus in it.

I. HIMMELBAUR.

VIENNA.

RECENT FRENCH PHILOSOPHICAL AND ETHICAL WRITINGS.

THE French philosophical writings which have been received during the year 1895, a complete list of which is given below, can be classified in several groups, only one of which is directly concerned with Ethics.

At the outset we can set aside books on Metaphysics and Philosophy, such as "*La Théorie de l'Ondulation universelle*," by Basile Conta, who takes up the doctrine of the "First Principles" of

Herbert Spencer, modifying its form rather than its substance, and which, though written in French, is the work of a Roumanian statesman and philosopher; likewise "*Le Monde extérieur*," by Dewys Cochin, who, distinguishing the sensible or vulgar idea from the scientific idea of the external world, recognizes the relativity and subjectivity of the former, but tries to demonstrate that the latter has objective importance and absolute value. Finally, we have "*L'Histoire de la Philosophie atomistique*," by Mabillean, in which the atomistic theory is studied from its first origins to the present day, from the double point of view of speculative philosophy and scientific research.

A second group includes books on Psychology and Physiological Psychology, such as "*Les Elements de Psychologie humaine*," by the Belgian Professor Van Biervliet, who attempts to harmonize the fundamental dogma of spiritualism with the actual facts of the physiology of the nervous system. The "*Les Etats intellectuels dans la Mélancholie*," by George Dumas, is the work of a young physician, who discusses an interesting problem in mental pathology according to the method of Ribot. "*Tempérament et Caractère*," by A. Fouillée, contains some ingenious views on the science of Etiology, which is but slightly advanced as yet. And, lastly, we mention "*L'Abstraction et son rôle dans l'Education intellectuelle*," by Queyrat, an excellent monograph treating of one of the most important operations of the human mind, according to the method of Ribot, but necessarily more psychologically than physiologically.

In a third group bordering on the two preceding ones, we place the treatises on occult Psychology and Metaphysics, such as "*L'Extériorisation de la Sensibilité*," by M. de Rochas, which brings to light new experiences that are very curious and extremely difficult to explain in the present state of our scientific knowledge. There is also the French translation of the book by Aksakof, "*Animisme et Spiritisme*," an answer to the book of Hartmann on "*Spiritisme*," which attempts to prove the truth of the spiritistic hypothesis as being the only one capable of explaining a certain class of phenomena. There still remain books on Ethics and Sociology to be noticed. Some are historical, as "*L'Amitié antique*," by Dugas, in which the Socratic and Platonic theories of love are very conscientiously studied in their relation to ancient manners and their influence on the entire ethical philosophy of antiquity; or such a book as "*St. Ambroise et la Morale Chrétienne*," by

Thamin, who demonstrates how the doctrine of "De Officiis" of Cicero has been transformed while passing into the treatise of St. Ambrose, which bears the same title. This author also takes the opportunity in his book of comparing the three great systems of morality that seem to obtain as yet among men,—pagan morality, Christian morality, and the modern morality. Dogmatic treatises on Ethics are represented by "Obligation morale et Idéalisme," by Lefèvre, who, not without subtlety, works out the theory that moral obligation and idealism (in the metaphysical sense) are inseparable, so that Idealism alone can serve to justify moral obligation as well as suffice to prove it; "La Logique sociale," by Tarde, a work swarming with ideas, but as a whole hard to grasp, and, finally, "La Cité moderne," by Izoulet, which has had a great "succès de presse" in our country, owing, doubtless, to the brilliant and eloquent style of its author, who is a great admirer of Carlyle, but who does little more than develop the well-worn assimilation of human society with the animal organism.

To all these we must add the second year's issue of the *Revue de Métaphysique et de Morale*, in which, however, the contributions on metaphysics continue to outnumber those on Ethics, and among the latter we can find but one searching article, that by G. Belot, on "L'Utilitarisme et ses nouveaux critiques." The article by J. Weber, entitled "Une Étude réaliste de l'Acte et ses conséquences morales," appears to us indeed a purely metaphysical contribution. Among the essays on sociology we notice particularly "Le problème de la Sociologie," by G. Simmel, "l'Imitation et la Logique sociale," by R. Berthelot, and "La Définition du Socialisme," by F. Lapie.

PARIS.

E. BOIRAC.

NEW BOOKS.

[N.B.—A number of important reviews and additional announcements of new books were crowded out and will appear in the next issue.—MAN. ED.]

THE PRINCIPLES OF SOCIOLOGY. An Analysis of the Phenomena of Association and of Social Organization. By Professor Franklin H. Giddings, M.A. (Columbia University Press.) New York and London: Macmillan & Co., 1896.

SOCIAL RIGHTS AND DUTIES. Addresses to Ethical Societies. (*The Ethical Library*.) By Leslie Stephen. In two volumes. London: Swan Sonnenschein & Co.; New York: Macmillan & Co., 1896.

METHODS OF SOCIAL REFORM: Essays, Critical and Constructive. By Thomas Mackay. London; John Murray, 1896.